Everyone of the Mahatmas who appeared in the world had a special message to deliver to and a particular mission to accomplish for humanity and to unfold certain specific features in the self-expression of God's Holy Spirit, as distinguished from and complementary to His doings in the inner self, the vital centre of man, the individual. In the lives of these great souls who have illumined the history of mankind by their self-less labours in the cause of humanity, we have a teaching of the profoundest value, namely, that God manifests Himself not only in nature outside and in the soul within, but also in the society around through processes of perpetual progress from the time out-reaching beginning to the time out-running end. The lives of all Mahatmas constitute, as already stated above, what is popularly believed as God's revelation in history as distinct from the manifestation of His glory in the forces and facts of nature and in the experiences and aspirations of the individual human soul. In other words. God reveals Himself first as the Mighty Architect of the universe, next as the secret yet shining Glory in the human soul and then as the incessant, tireless Ordainer and Supreme

Wielder of the des-
tinies of nations and the Harmoniser of the
ideals of peoples.
These are the three initially differentiated
but ultimately
unified self-manifestations of God, the
realisation of which
constitutes th& triple *yoga,* man has
cultivated through the
.ages—what Keshab Chunder Sen called the
Vedic Yoga in
the universe without, the *Vedantic* Yoga in
the spirit within
.and the *Puranic* yoga in the human race
around:
I may also add that through these three
eternally existing
avenues, the Supreme Being tells us more
plainly and forcibly
than by the strictest logic or by the finest
oratory that He
is both good and kind; that His desires are
for our highest
welfare. We know that, even partially and
imperfectly
accomplished as are his plans at present,
enough has been